THE Catholick Answer TO THE Seekers Request: IN A LETTER Directed to the SEEKER, Proving the Real Presence, BY The SCRIPTURE only.

Mark 16. 16. *He that Believeth, and is Baptized, shall be Saved; but he that Believeth not, shall be Damn'd.*

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The Catholick Anſwer to the Seekers Requeſt, &c.

SIR,

YOUR Requeſt happening to a Preſs of my Acquaintance, gave Me the Opportunity of an early Peruſal; near the End whereof, I found Your plain Dealing with the *Gentlemen Miniſters* of the Church of *England*; telling them, (*Pag.* 8.) in theſe, or the like Words, *That 'twas Your being in Diſcourſe with a Gentleman of the* Catholick *Perſwaſion, that moved You to this way of Tryal*; who boldly affirm'd, *That he would prove the* Catholick *Doctrine of the* Real Preſence, *by the Expreſs Word of* God, *out of Your own* Bibles; *and that he Challeng'd all* England *to produce him ſo much as One plain Text, from the Beginning of* Geneſis *to the End of the* Revelations, *to prove the Contrary; if they could, then he would be of Their Religion, or of any Other They'd appoint him; which, if he parted with his Own, he thought 'twas all's one.* Upon reading whereof, I found my ſelf concern'd, as being the very Perſon with whom You had the ſaid Diſcourſe; wherein I own to have utter'd the above Expreſſions or Words, to that Effect: And what I ſaid then, I'll ſtill perform; tho', for a ſingle Man to Challenge all *England*, I confeſs, was a little Raſh; but, in the Senſe I ſpake it, I again confirm it; that is, *I will prove the* Catholick *Doctrine of the* Real Preſence, *by the* Bible *only*; *and I defie the World to produce Me One plain Text, to prove the Contrary; if they can, I will be of Their Religion, or any other They'll appoint:* For, if there be any more than One Religion True, there may be Forty.

But, upon the whole, I find You are reſolved to try, what Scriptures We have for it, and what *Proteſtants* have againſt it; wherein, I am ſo far from blaming You, that I highly Applaud and Commend Your Zeal to know the Truth, eſpecially in a Matter

of no leſs Importance to You, than an Eternity of Bliſs or Torments; for, as You have well Noted (*Pag.* 3.) that, *Without Faith it is impoſſible to pleaſe* God; and, that the *Faith* which is pleaſing to *God*, is *But One*; ſo, without pleaſing of *God*, by Believing this *One Faith*, 'tis Impoſſible to be Saved, according to St. *Mark*, *He that Believeth not, ſhall be Damn'd:* And St. *James* tells us, That whoever Offendeth in One Point, *He is Guilty of All*: But becauſe this Diſcourſe tends to a Controverſie of another Nature, I am not willing to purſue it; and therefore, do ſet forward to the Matter in Queſtion, which is, That You may be ſatiſfied in the great point of the *Lord's-Supper*, by the Scripture only, (and not by ſeveral ways of Arguing, as is uſual, *&c.*) to which I ſubmit; and accordingly, ſhall endeavour to perform the beſt I can. But, firſt, You deſire to know, (*Pag.* 4.) *What it is We Believe of the Lord's Supper?* Whereunto I anſwer, and reſolve in the *Affirmative* of what You your Self propoſe, or in plain terms, *I Firmly and Truly Believe, by the ſame Faith I believe a* God, *That in the* Euchariſt, *or* Sacrament (*as You call it*) *of the* Lord's-Supper, *as Celebrated in the* Catholick *Church, is Truly, Really, and Subſtantially contain'd under the Forms of Bread and Wine, the True Body and Blood, together with the Soul and Divinity of Our Lord* Jeſus Chriſt, *in the ſelf ſame Subſtance wherein he now Sitteth at the Right Hand of the Father which is in* Heaven; *and that is, in the very Subſtance wherein He was Born of the* Virgin, *and wherein He Lived and Dyed for Us*; with this Difference only, That He was Viſible to the Eye of Fleſh then, and Inviſible to the ſame now; for, with Our Mortal Eyes, we can no more ſee Him ſitting at the Right Hand of the Father, which is in Heaven, than we can ſee Him (in Form and Subſtance) in the Sacrament of the *Lord's-Supper*, which is on Earth; tho' by the Eye of *Faith*, we See and Believe him as Firmly in the One, as Subſtantially in the Other: For, could We with Our Eyes and Senſe of Fleſh, See, Feel, Smell, and Taſte (if we could diſtinguiſh) the Fleſh and Blood of *Chriſt* in the Sacrament, it would not be of *Faith*; for, according to St. *Paul*, *Faith is the Evidence of Things not ſeen*: that is, By *Faith* we Believe what we cannot See, nor by the Senſe of Fleſh comprehend: For, as Our Saviour ſaid in the Goſpel according to St. *John*, *The Fleſh profitteth nothing, it is*

Heb. 11. 6. *Epheſ.* 4. 5. *Mark* 16. 6. *Jam.* 2. 10. *Heb.* 11. 1. *John* 6. 63.

the

the Spirit that quickeneth; but, as Our Sacred Lord said, in the next Verse, *There are some of You that Believe not*; and I am sorry for it, especially for You, from the bottom of my Heart, without Equivocation, or Mental Reservation to the contrary; which are Maxims We utterly abhor in all Cases, wherein any thing of Sincerity, Truth, or Good of Our Neighbour is concern'd; tho', by the Enemies of Truth, it is father'd upon Us, as a Fundamental of Our *Faith*: but, that I may not Digress from the intent You are upon, I return to tell You, That in the above, I have Truly and Really laid down the Substance of what We Believe of the *Lord's-Supper*; which Doctrine of the *Real Presence*, and *Being* of *Christ's Body and Blood* in the Sacrament, I Affirm and Prove by the Express Words of *God* Himself, in the following Texts, as taken from a Bible of Your own, Printed at *London* by *Bonham Norton*, and *John Bill*, in the Year 1628. And as the Bible is Asserted by *D. T.* in a late Conference, to be the *Protestant Rule of Faith*; so, I hope, no *Protestant* will refuse to be Tryed by his own *Rule*; tho', I fear, whoever Answers Your Request, of the *Protestant* Party, that he will be forced to fly from his *Rule*, and betake himself to Equivocation, and twenty other Figures and Fancies of his own; for he will never be able to stand by his *Rule*, nor will his *Rule* ever stand by him: Wherefore, to the Summ of Your Request, which is, *That We should lay down all the Scripture We can, to prove the Affirmative of Our Part*; and, *That the Act of Parliament-Establish'd Ministers, should produce all the Scripture They can or have, to prove the Negative of Their Part*; I say, the *Negative*, for, That they Deny, what We Affirm for Truth; and this I find is the *Pro* and *Con*, that You'd be Resolved in; and that the Methods You take, are, as it were, Justiciary, *i.e.* to hear the Evidence on Both Sides; the Scriptures, as You Repute 'em, being the Recorded Evidence of Truth; and (as I conceive) Your Design is to hear the Evidence, and not the Parties, by what You say, (*Pag.* 7.) *Without troubling Our selves to tell You the meaning on't*; to which I submit, as near as possible; tho', let me tell You, 'tis a little hard of Our side, that You will not hear Our other Witnesses, who are without Number, in all Ages since *Christ*, that have Believed and Taught this very Doctrine of the *Real Presence*, as We of the *Catholick* Church do now Believe and Teach it: But, to Your Request, These are the Texts which I produce of the *Catholick* Part, to prove Our said *Affirmative*: And,

John 6. 64.

First,

First, I prove *Christ's* Promiſe (before He Inſtituted the Sacrament) that, *He would give us the Bread to Eat, which came down from Heaven*; and that, *The Bread which he would give us, was his Fleſh, which he would give for the Life of the World.*

St. John, *Chap.* 6.

Verſ. 48. *I am that Bread of Life*, ſays Chriſt.

49. *Your Fathers did Eat* Manna *in the Wilderneſs, and are Dead.*

50. *This is the Bread which cometh down from Heaven, that a Man may Eat thereof, and not Die.*

51. *I am the Living Bread which came down from Heaven; if any Man Eat of this Bread, he ſhall Live for ever; and the Bread that I will give, is My Fleſh, which I will give for the Life of the World.*

54. *Whoſo Eateth My Fleſh, and Drinketh My Blood, hath Eternal Life; and I will raiſe him up at the laſt Day.*

55. *For My Fleſh is Meat indeed, and My Blood is Drink indeed.*

56. *He that Eateth My Fleſh, and Drinketh My Blood, dwelleth in Me, and I in him.*

57. *As the Living Father hath ſent Me, and I live by the Father; ſo he that Eateth Me, even he ſhall live by Me.*

58 *This is that Bread which came down from Heaven: not as your Fathers did Eat* Manna, *and are Dead: He that Eateth of this Bread ſhall live for ever. But* (as He ſaith Ver. 64.) *there are ſome of you that Believe not*: Which ſome (of Unbelievers) is ſince encreaſed, by the numerous Off-ſprings of the Pretended Reformation-Lady: For *Proteſtants* now, like Murmuring *Jews* then, ſtrive (*Ibid Cap. Ver.* 52.) *Amongſt themſelves, ſaying, How can this Man give us his Fleſh to Eat?* And as the Diſciples murmur'd then, who, *Ver.* 60. ſaid, *This is an hard ſaying, who can hear it?* And from that time, (*ver.* 66.) *Went back, and Walked no more with Him:* So *Proteſtants*, who before were of Us, do now go back, with their *How can this be? 'Tis an hard ſaying, Who can either hear or believe it?* and for this cauſe, *Walk no more with us:* But, unto *Proteſtants*, as unto murmuring *Jews*, our Saviour Anſwers, and ſaith, *John* 6. *ver.* 53. *Verily, verily, I ſay unto you, Except ye Eat the Fleſh of the Son of Man, and Drink his Blood, ye have no Life in you:* And unto *Proteſtants*, as unto the Unbelieving Diſciples, (*For Jeſus knew from the Beginning* (ver. 64) *who they were that Believed not, and who ſhould Betray him*) ſaith, ver. 61, 62. *Doth this Offend you? What if ye*

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ſhall ſee the Son of Man Aſcend up where he was before? For that the Doctrine of the Reſurrection was of more difficulty to be Believed, than this of giving us Bread to Eat, which ſhould be his Fleſh; and to ſhew the World, that He meant as He ſaid, He ſuffers all ſorts of Murmurers, *Jews*, *Diſciples*, and *Proteſtants*, to go back, and walk no more with Him; without ſo much as telling them, 'twas but a Parable, or a Figure of his Body, or the like; But, to the contrary, confirms it, *Ver.* 63. *It is the Spirit that quickeneth, the Fleſh profitteth nothing: the words that I ſpake unto you,* They are Spirit, and they are Life: For, if We were not Quickened by the Spirit to Believe, We might, like *Jews* and *Proteſtants*, murmur too: For, tho' the Fleſh of *Chriſt* did infinitely profit Salvation unto Us; yet Our Fleſh profitteth not this Faith in Us to Believe; whereby *Chriſt* might not complain of Us, as he did of Them; *ver.* 64. *But there are ſome of you that Believe not*: And unto Us, as unto the Twelve, *Chriſt* ſaith, *ver.* 67. *Will ye alſo go away?* But, with *Peter*, We Believe, and with *Peter* we Anſwer; *ver.* 68, 69. *Lord, to whom ſhall we go? Thou haſt the words of Eternal Life; and we Believe, and are ſure, that Thou art* Chriſt, *the Son of the Living God*; who can neither Deceive, nor be Deceived.

In the next place, I prove, That, notwithſtanding the Repulſe this Doctrine met with, by the Murmuring of the *Jews*, and the going back of the Unbelieving Diſciples, with their hard ſaying, *Who can hear it?* and not only to be Rejected of them, but of *Proteſtants* and Others in after Ages; for, *Chriſt* knew from the Beginning, who they were, and who they ſhould be, that Believed not, and would not Believe: Yet, ſo abſolutely neceſſary to Our Salvation was the giving Us this Bread, (which ſhould be his Fleſh) to Eat, that (mindful of his Promiſe) the Eve before his Paſſion, *Mat.* 26 26. *Jeſus took Bread, and Bleſſed it, and Brake it, and gave it to the Diſciples, and ſaid, Take, Eat,* This is my Body. And I defie all the Miniſters in *England*, to produce ſo much as One Text to prove it was not his Body: the ſame being again confirm'd by St. *Mark, chap.* 14. *ver.* 22. *And as they did Eat, Jeſus took Bread, and Bleſſed, and Brake it, and gave to them, and ſaid, Take, Eat,* This is my Body: And who dare give *Chriſt* the Lye; and ſay, *'Tis not ſo*; tho' the ſame be again confirmed by St. *Luke, chap.* 22. *ver.* 19. *And He took Bread, and gave Thanks, and brake it, and gave unto them, ſaying,* This is my Body, *which is given*

for

for you: This do in Remembrance of me. And in like manner of the *Cup*, in all theſe places, that it was his *Blood*; and the ſame again by St. *Paul*, 1 *Cor. chap.* 11. *ver.* 23, 24, 25, 26, 27, 28, and 29. to which I refer the *Seeker*; and in the ſame Chapter, with St. *Paul*, ſay, *ver.* 30. *For this cauſe, many are Weak and Sickly among you, and many Sleep*; who have not *Faith* to Believe it, nor Scripture to Diſprove it; if they have, aſſure your ſelf, I will perform my Word, and be of Their, or any other Religion, they ſhall appoint Me.

Wherefore, I ſit down with the above Authorities, as being ſufficient to prove the *Real Preſence* of *Chriſt's Body and Blood* in the Sacrament of the *Lord's-Supper*; and expect to hear what Scripture Authorities they have, to produce againſt it; and ſo ſoon as they Open, fear not, but We will Trace the Scent, till the *Fox* be unkennell'd: If they go to Figures and Parables, We know how to handle them; but, let them beware how they offer any thing, without ſhewing a *Rule* for it: For, ſince they have Aſſerted the *Bible* to be Their *Rule of Faith*, They cannot take it ill, if by Their own *Rule*, they be Well-Rul'd: Which (till next Occaſion) is what offers, From,

SIR,

Your always Humble, and
Obliged Servant,

N. N.

FINIS.